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Pamela J. Stewart and Andrew Strathern (eds), *Exchange and sacrifice*. Durham, North Carolina: Carolina Academic Press, 2008, xxxvi + 257 pp. ISBN 9781594601798. Price: USD 42.00 (paperback).

TOON VAN MEIJL

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This collection of essays has been compiled to honour the legacy of Daniel de Coppet, an influential French anthropologist who died unexpectedly on the day of his retirement and on his birthday at the age of 69. De Coppet had an established reputation as ethnographer of the 'Are'are people of Malaita in the Solomon Islands, while he was also influential as leader of a distinctive research group of the Centre National de la Recherche Scientifique (CNRS) in Paris. On the basis of his ethnographic research, De Coppet developed theories about the relationship between death, exchange, sacrifice, the ancestors, and concepts of the person and society. For De Coppet, death constituted a critical dimension in the generation of relations of exchange not only among the living, but also between the living and the dead. These relations of exchange, he argued, transpired especially in societies in which the cosmos and society were believed to be intricately intertwined, such as in Melanesia. Among the 'Are'are, for example, leadership was supposedly consecrated via the circulation of shell valuables and their prestation to ancestors and supernatural beings. In De Coppet's view, this demonstrated how the totality of 'Are'are society was consummated through ceremonial practices, in which social relations were symbolically manifested and hierarchically defined. Following his teacher Louis Dumont, he argued that objects and persons, as well as their symbolic representations, flowed through ceremonial exchanges that embodied a 'hierarchy of values', linking all things natural, human and supernatural to the socio-cosmic regeneration of life.

The book opens with a general introduction, written by the editors, to anthropological theories on the topics of exchange and sacrifice, and their implications for theories of society and the person. Since De Coppet's work has been published mainly in French, the first chapter of this volume contains a translation of one of his articles about the differences and transformative comparabilities between the 'body' in Western societies and ideas regarding 'money' in Melanesia. This paper also addresses the problems of cross-cultural and multilevel comparisons in anthropology.

Other essays focus on various ethnographic aspects of the relationship between exchange and sacrifice. Two chapters by noted French scholars focus on exchange and identity. Denis Monnerie points out that in most

exchange systems various forms of exchange coexist in order to cope with changes, while Pierre Maranda shows how metaphors play an important role in representations of socio-cosmic synergy as identified in Melanesian rituals of exchange. All other chapters have been contributed by scholars who situate themselves more in the Anglo-Saxon tradition of anthropology. Both John Liep and Edward Lipuma with Benjamin Lee examine the concept of holism in the work of De Coppet, but on the basis of their research on Rossel Island and among the Maring respectively they appear highly critical of his assumptions, interpretations and generalizations. In the final section, dealing with the historical dimension of exchange practices, Michael Scott, Shankar Aswani and Anton Ploeg focus on change and the creativity of Pacific peoples in refashioning their societies out of earlier totalities. In a final chapter the editors continue the theoretical reflections with which they opened the volume, but relate these at the same time to exchange and sacrifice among the Melpa in the Western Highlands of Papua New Guinea.

Interestingly, most contributors do not engage with De Coppet's corpus of writing in any detail, while most of them are also rather critical of his views. They might recognize that his work generated an interesting debate about hierarchy, holism, the concept of society, and the place of individual persons in society, but by and large they find his theoretical contributions rather speculative and over-generalizing, if not functionalist and ahistorical. As a consequence, one may wonder how De Coppet himself would have received this edited collection. However, while most contributions take issue with De Coppet's assumptions of enduring structures of hierarchy and holism, the collection does highlight the fundamental connections between exchange and sacrifice as ritual practices within cosmological frameworks. In sum, the volume derives its value primarily from its rich ethnographic analyses of the complex relationship between exchange and sacrifice in Melanesian societies.

Hans Straver (samenst.), *Wonder en geweld; De Molukken in de verbeelding van vertellers en schrijvers*. 2 delen. Utrecht: Landelijk Steunpunt Educatie Molukkers, 2007, 437 + 424 pp. ISBN 9789076729459. Prijs: EUR 54,50 (gebonden).

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